DOCUMENT RESUME

ED 290 695 SO 018 846

AUTHOR Hutchinson, Roger L.; Schechterman, Andrew L.
TITLE Perceived Impact of the Women's Movement: Views of Rural Midwestern University Men and Women.
PUB DATE 18 Dec 87
NOTE 24p.
PUB TYPE Reports - Research/Technical (143)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *College Students; Females; *Feminism; Higher Education; Sex Differences; Social Science Research; *Student Attitudes; Student Development; Student Experience; Womens Studies

ABSTRACT

Current male/female role perceptions appear to be in concert with the egalitarian trend of society in general, according to this study conducted with 159 undergraduate students (99 females, 60 males) at a rural midwestern university. The FEM Scale, developed by Smith and other researchers (1975), was used to measure attitudes toward the women's movement. The FEM scale provides a measure of attitudes toward feminism and deals with acceptance or rejection of central beliefs regarding feminism rather than attitudes toward avowed feminists. Eighty-seven percent of the participants scored in the liberal direction on the FEM Scale, and 23 percent scored in the conservative direction. Participants who stated that the women's movement has had an impact upon their lives had more liberal attitudes toward women. Males and females in this sample hold liberal values and attitudes toward women. Many of these college-age students would be willing to learn more about the women's movement and/or be a part of its promotion in the social-political environment. Implications are indicated for persons who work directly with university students. Opportunities should be provided to maximally encourage and promote successful student involvement in psychological, social, and political issues. (SM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED290695

Perceived Impact of the Women's Movement: Views of Rural Midwestern University Men and Women

Roger L. Hutchinson

Andrew L. Schechterman

Ball State University

Running Head: WOMEN'S MOVEMENT

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Roger L. Hutchinson

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Mailing Address: Roger L. Hutchinson, Ed. D.
TC 619
Ball State University
Muncie, IN 47306

Date Submitted: December 18, 1987

SO018846

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

Abstract

An assessment of the perceived impact of the Women's Movement upon 159 male and female midwestern university students suggests a liberalization of attitudes and a willingness to commit to the movement.

Perceived Impact of the Women's Movement: Views

of Rural Midwestern University Men and Women

The perceived impact of the Women's Movement upon rural Midwestern university students during the late 1980s has yet to be fully assessed in the research literature. Such an assessment would seem pertinent to a thorough understanding of college men and women, who are developmentally between the late adolescent and early adult stages of their life cycles. Some developmental theorists believe that "failure to obtain a clear identity [i.e., "Who am I?" and "What does it mean to be me?"] in the late adolescent stage will result in difficulties in later adulthood" (Ivey & Simek-Downing, 1980, p. 144). These same researchers also assert that "the way a person thinks about a problem [issue] may be as important as, or more important than, the problem [issue] itself" (p. 144).

There perhaps has never been a time in history when male/female roles have been less clearly defined. This trend has the potential to create considerable frustration between couples who must now clarify uncharted perceptions of male/female role expectations. For example, male "niceties" such as picking up the check at a restaurant, opening a car door for a woman, helping a woman on with her coat, lighting a woman's cigarette, and allowing a woman to procede first through a door were accepted expectations of men at one time. Common female role expectations included waiting for the male to ask for a date, participating only in "lady-like" sports, performing domestic responsibilities, being only moderately assertive, and being responsible for controlling the intimacy level of male sexual advances. Such distinct, although unsubstantiated, guidelines no longer exist.

Human development has been defined (Blocher, 1987) as "orderly, systematic, and continuous change in a valued direction." " Development does seem to occur when human beings encounter new environmental demands, such as new role expectations or new responsibilities in reasonably orderly ways" (p. 60). The psycho-social crises developmental theory (Erikson, 1959) also lends support to the importance of college-aged persons being sure of their own identity and being able to develop mutually satisfying and intimate relationships. Two of these stages, which straddle the typical college population, are Stage 5: adolescence (identity versus role confusion) and Stage 6: (intimacy versus isolation). In view of the psycho-social changes engendered by the recent Women's Liberation Movement, there is a possibility that today's college students have strong opinions regarding that movement and that it has had a perceived impact upon their development.

Recently, the Equal Rights Amendment (ERA) failed to pass, not having received enough support from the fifty United States. Previous research (e.g., Baker, 1980; Etaugh,1981; Naumann, 1981; Roper,1977) indicates that attitudes and commitment toward Feminist Movements and the Women's Movement sometimes covary with certain variables such as religiosity, parental upbringing, marital status, gender, and attitudes toward women.

Studies suggest a generally more liberal attitude toward the role of women in American society during the late 1960s and 1970s than in earlier years. As might be expected, a more accepting view toward women's issues is indicated by women than by men. For instance, a survey of male and female college students revealed that men were more inclined than women to minimize the potential impact of women's centers on college campuses (Casalina & Abramowitz, 1978). They concluded that the Women's Rights Movement might need to concentrate more

effort than it has on dispelling male stereotypes of liberated women.

Consistent sex differences were found between men and women when attitudes toward women, equality, and Feminism were measured in a contrasting study (Baker & Annis, 1980). These researchers found that male and female undergraduate students enrolled in education courses displayed many of the same sex-role sterotypes even though female students were generally more sympathetic toward alternative role models for women. Thus the need to dispell stereotypes, which both men and women hold, might be indicated. Similarly, high-authoritarian respondents generally exhibit more anti-Feminist tendencies than low-authoritarian respondents. However, for each level of authoritarianism, males are less favorable toward Feminism than females (Sarup, 1976).

There also is evidence (Orcutt and Inmon, 1974) that attitudes toward women are becoming more liberal. Their study focused on issues related to changing attitudes toward the female sex role among 1,096 undergraduates at a large state university. The authors found that there had been a dramatic shift from "traditional" to "modern" attitudes toward the female role during the late 1960s and early 1970s. As both female and male activity in student protests escalated, students were increasingly likely to hold more "modern" attitudes toward the female sex role. However, the relationship between protest participation and sex role attitudes was significantly stronger among women than among men.

There also is evidence that college men hold more liberal attitudes toward working wives than has generally been assumed. Many men, for instance, would prefer a wife who pursues a full-time career (Almquist, 1974). Sons of women employed in full-time professional positions are most likely to develop attitudes favorable to Feminism, particularly as they grow

older (Peevers, 1979). Orientations of female college students toward education, family, and work were identified in 1969 and again in 1973 (Parelius, 1975). Responses in both years revealed that women were more strongly committed to the principles of sexual equality than to actual action within their own lives.

In another study (Orcutt, 1975), the special impact of Feminist activism on the attitudes of college women was measured. Sex-role items used by Kammeyer (1962) were readministered to 1,096 current undergraduates. A dramatic shift away from traditional attitudes toward the female sex role was revealed. Orcutt (1975) also found that attitudes toward the female sex role were significantly related to personal participation in protest activities.

The trend of attitudes toward Feminist issues were observed in a longitudinal study (Roper and Labeff, 1977). Questionnaires were administered to 282 university students and their parents. An evaluative comparison was then made with Kirkpatrick's (1936) data concerning Feminism and sex roles. The 40 year span of time between Kirkpatrick's original study of inter-generational attitudes and the 1977 comparison revealed a general trend toward more egalitarian attitudes. Both generations were most favorable toward Feminist issues concerning the economic and political-legal status of women and less favorable toward domestic and conduct issues. More recently (Naumann & McDiarmid,1981), a comparison was made regarding changes in midwestern university students' attitudes toward feminism between 1970 and 1980. The authors surveyed 301 students in 1970 and 455 students in 1980. Results indicated a marked change in the pro-feminist direction for both men and women regarding all issues, except abortion, which shifted in the opposite direction.

Finally, there is evidence (Etaugh & Spandikow, 1981) that, with increasing years of college attendance, both male and female students show more liberal attitudes toward women. This appeared especially true for those attitudes involving women's educational and vocational rights. This liberal trend was less obvious for those attitudes involving women's marital and maternal responsibilities.

In the present study, attitudes toward Feminism were assessed via the FEM Scale (Smith, Ferree, & Miller, 1975). The purpose was to assess, in an exploratory manner, the perceived impact of the Women's Movement upon rural Midwestern university students, at a time sufficiently removed from the socio-political ERA passage attempt. The perceived impact in relation to participants' upbringing (i.e., "current marital status of parental figures who most influenced you"), their frequency of church attendance, and their level of "commitment" toward the Women's Movement were also studied. Finally, the relationship between the participants' "attitudes toward women" and the previously mentioned variables was explored.

Due to the exploratory nature of this research, no specific hypotheses regarding main effects or gender differences were developed. However, research questions that were explored included: 1) What are the current attitudes toward women in this rural Midwestern university population? 2) What perceived impact has the Women's Movement had upon these students' individual lives? 3) What perceived impact do these individuals feel the Women's Movement has had upon American society in general? 4) What level of commitment would these participants be willing to make to further understand and/or promote the Women's Movement? To answer these questions, the FEM Scale was administered and an additional series of questions were asked which assessed the Women's Movement's personal and general impact and students' levels of

commitment to it. Comprehensive demographic information was also gathered.

Method

Participants

The participants were 159 undergraduate students (99 females, 60 males) enrolled in general curriculum psychology classes at a rural midwestern university. All undergraduate students must enroll in these or similar classes to meet core course requirements. Both the mean and the median age was 20. Forty-five percent (45%) of these students were either 19 or 20 years of age; 50% were 21, 22, or older. Fifteen percent (15%) of the participants were freshmen, 25% sophomores, 39% juniors, and 21% seniors. Overall, the sample was representative of a major state university undergraduate population. Participants were recruited through a "subject pool," and they earned class research credit through participation in the study. All students were provided alternatives to such research participation.

Instruments

FEM Scale: The FEM Scale, developed by Smith et al. (1975), has a ten year history of use. The scale consists of 27 true-false items, keyed in both directions. To preserve the validity and reliability of the scale, as well as to improve its external generalizability and comparison, the scale was used in its original form.

The FEM Scale was selected by the researchers because of its relevant theoretical and extensive statistical properties. It provides a measure of attitudes toward Feminism and deals with acceptance or rejection of central beliefs regarding Feminism rather than attitudes toward avowed Feminists. The scale has been tested with a variety of samples and is a short, reliable ($r20 = .91$) measure that contains a single strong factor, which accounts for 37% of the

variance. Past research (Smith et al., 1975) indicates that the FEM Scale correlates with activism in, and subjective identification with, the Women's Movement. The authors of the scale suggest that it can be used as a single measure of attitudes in addition to a pre- and post-test measure.

The FEM Scale has been conceptualized as a measure of sexist or authoritarian attitudes toward women (Singleton & Christiansen, 1977). It was administered to college students along with a questionnaire which measured anti-black prejudice, attitudes toward Feminism, identification with the Women's Movement, and a 20-item form of the Rokeach Dogmatism Scale. Resultant analyses indicated that the FEM Scale is highly reliable, negatively correlates with anti-black prejudice and dogmatism, and positively correlates with identification with the Women's Movement. Significant differences analyses of data from 147 members of two ideologically opposed women's organizations (the National Organization of Women and Fascination Womanhood) lent additional support to the FEM Scale's construct validity.

Regarding scoring of the FEM Scale, participants who maintain "liberal" and non-sexist attitudes toward women score "low," and participants who maintain "conservative" and sexist attitudes toward women score "high." The range for the scale is 24 (liberal) to 54 (conservative).

Smith et al. (1975) do not state a median. However, they present results which indicate low scores (representing a theoretical construct of positive attitudes toward Feminism) and high scores (representing a theoretical construct of less positive attitudes toward Feminism). They note that there is little correlational relationship (.05) between the FEM Scale and Rotter's (1966) I-E Scale. However, they found a significant correlation ($-.238$, $p < .05$)

with the Just-World Scales (Rubin & Peplau, 1973). They also found a significant correlational relationship (.392 and .629 respectively, $p < .01$) between FEM Scale scores and scores on the Activism and Feminist Identification Scales (Spence & Helmreich, 1972).

The present researchers determined that a working median of 39 would be used to assess low versus high scores on the FEM Scale. This working median appears to serve the purpose of accurately describing the data while not violating the construct validity of the scale.

Religiosity Scale: Mahoney's (1980) "Religiosity" Likert-type Scale was used to measure church attendance/religiosity.

Self-Report Scales: Three five-point Likert-type Scale items, constructed by the researchers, were used to assess the participants' self-reported 1) impact of the Women's Movement upon their own lives; 2) impact of the Women's Movement upon American society in general; and 3) participants' levels of commitment to the Women's Movement.

Procedure

Participants were scheduled for a group administration of the questionnaire. An introductory statement, assuring anonymity and informing participants that they could withdraw from the study at any time, was read. All participants signed "Consent to Participate" forms. It took approximately 15 minutes for participants to complete the research questionnaire which consisted of the FEM Scale and the 9 additional items discussed earlier.

Results

Demographic Information

Seventy-two percent (72%) of the participants reported that their natural parents were married; 16% reported that their natural parents were divorced. Eight percent (8%) reported

that one or both parents were deceased; 2% reported that their natural parents were currently separated. It is noted that a large majority of the students in this sample came from "intact" families.

Results indicated that only 19% of the 159 participants went to church at least once a week which is well below the norm for comparable populations (e.g., Mahoney, 1980). Forty-nine percent (49%) reported attending church less than once a week; 23% went one to three times a month; 4% went more than once a week; and 11% never went to church. Mahoney (1980) reports that frequency of church attendance is a reliable and valid measure of "religiosity." Thus, the population sampled could not be characterized as religious.

Perceived Impact of the Women's Movement

Two five-point Likert Scale items were administered to assess the participants' self-reported impact of the Women's Movement. Forty percent (40%) of the participants

---

Insert Table 1 about here

"strongly agreed" or "agreed" that "the Women's Movement has had a specific impact upon my life" (8% and 32% respectively). Forty-two percent (42%) were "undecided," and 18% "disagreed" or "strongly disagreed" (13% and 5% respectively). A nearly equal number of participants were either neutral or undecided regarding whether or not the Women's Movement has affected their lives. A minority of the participants felt that they were immune to any social/political impact of the Women's Movement.

Participants were also given an opportunity to respond to the statement "the Women's

Movement has had a general impact upon American society." Eighty percent (80%) "strongly agreed" or "agreed" that the Women's Movement has impacted upon American life (30% and 50% respectively). Fifteen percent (15%) were "undecided," and 5% "disagreed." Thus, while some participants were unsure about the impact of the Women's Movement upon American society, a majority believe that the Women's Movement has had impact.

Perceived Level of commitment to the Women's Movement

Of particular interest to the researchers was the assessment of the extent to which persons reported that they would commit themselves to actions related to the Women's Movement. A non-continuous series of items was developed where "I would be willing to make an extended trip to another city (e.g., Washington, D. C.) on behalf of the Women's Movement" was considered to indicate the highest level of commitment. (Participants who were questioned reside in a city 550 miles from Washington, D. C.). The additional levels of commitment in descending order were 1) "I would be willing to participate in local community activities on behalf of the Women's Movement;" 2) "I would be willing to attend a presentation to hear a guest speaker address issues on behalf of the Women's Movement;" 3) "I would be willing to sign a petition on behalf of the Women's Movement;" and 4) "I would be unwilling to do any of the options previously listed." (See Table 1).

Eighty-one percent (81%) of the participants were willing to make some level of commitment to the Women's Movement; 19% were unwilling to do so. Specifically, 6% said they would be willing to go to Washington, D. C. on behalf of the Women's Movement; 10% said they would be willing to be involved in community activities; 35% said they would be willing to attend a guest presentation; and 30% said they would be willing to sign a petition on behalf of the

Women's Movement.

Attitudes Toward Women: The FEM Scale

Eighty-seven percent (87%) of the participants scored in the liberal direction on the FEM Scale; 23% scored in the conservative direction. Both the mean and median scores were 34.0 with a standard deviation of 4.31. The range was 27 to 51 with a modal score of 32. The distribution was skewed such that a majority of the participants scored on the "liberal" end of the scale. Overall, the sample studied represented a liberal, non-sexist population that held egalitarian attitudes toward women and men, especially in terms of sex-role and social-political beliefs.

Post-Hoc Analyses

Several post-hoc analyses were conducted. Parametric (Pearson r) and nonparametric (Spearman rs) correlations were calculated for several variables. Statistically significant positive correlations were found for "frequency of church attendance" with "attitudes toward women" ($rs = .24$, $p < .001$) and "impact of the Women's Movement upon subject" with "attitudes toward women" ($rs = .30$, $p < .001$). For "level of commitment to the Women's Movement" and "attitudes toward women," both non-parametric correlations and one-way ANOVAs were significant ($rs = .39$, $p < .001$; $F = 2.71$; $df = 20/138$, $p < .001$). In addition, the "impact of the Women's Movement upon the individual subject" and his/her "level of commitment to the Women's Movement" were also significantly positive ($rs = .34$, $p < .001$).

Thus, it appears that the more often participants in this study attended church, the more conservative were their attitudes toward women. Participants, who stated that the Women's Movement has had an impact upon their individual lives, had more liberal attitudes toward

women. Participants, who were more committed to the Women's Movement, were more liberal in their attitudes toward women. Participants, who felt that the Women's Movement has had an impact upon their own lives, also felt that the Women's Movement has had an impact upon American society in general. Finally, participants, who felt that the Women's Movement has had an impact upon their own lives, were also more committed to the Women's Movement.

Nonparametric correlations indicated that females were more likely than males to state that the Women's Movement has had a specific impact upon their own lives ($rs = -.18$, $p < .01$), though this was less pronounced than the previous indices. Females were more likely to be committed to the Women's Movement than males ($rs = -.26$, $p < .01$). Finally, females scored on the "liberal" end of the FEM Scale more so than males ($rs = -.41$, $p < .001$). Thus females in this population were more likely than males to state that the Women's Movement has had a specific impact upon their lives, to be committed to the Women's Movement, and to hold liberal attitudes toward women.

When male and female data were analyzed separately via nonparamertic correlations (Spearman and Kendall correlations), relationships between level of commitment to the Women's Movement and attitudes toward women on the FEM Scale were significantly positive for both males and females. A Kendall correlation of .25 ($p < .01$) and a Spearman correlation of .32 ($p < .01$) were found for men. A Kendall correlation of .32 ($p < .001$) and a Spearman correlation of .38 ($p < .001$) were found for women. Thus, higher scores on the FEM Scale were associated with higher scores on the level of commitment toward the Women's Movement scale.

One-way and two-way factorial ANOVAs were also computed to assess sex differences, FEM Scale scores, church attendance, marital status of parents, impact on self, impact upon

American society, and commitment differences among participants. Females were significantly more likely to score on the liberal end of the FEM Scale than males ($F = 2.71$, $df = 20/138$, $p < .001$). Participants, who stated that the Women's Movement has had a specific impact upon their own lives, were significantly more likely to score on the liberal end of the FEM Scale ($F = 4.83$, $df = 4/140$, $p < .001$). However, participants who stated that the Women's Movement has had a great impact upon American society, did not score in any specific direction on the FEM Scale ($F = 2.40$, $df = 3/140$, $p < .07$).

The interaction between participants' stated impact of the Women's Movement upon self and upon society was non-significant ($F = .54$, $df = 11/140$, $p < .08$). Finally, there were no significant main effects for marital status of parents ($F = 1.061$, $df = 4/140$, $p < .37$) on attitudes toward women. However, there was a significant main effect for frequency of church attendance ($F = 2.605$, $df = 4/140$, $p < .05$) on attitudes toward women. The interaction for marital status of parents and frequency of church attendance on attitudes toward women was non-significant ($F = .739$, $df = 1/140$, $p < .68$).

As indicated by both the correlational analyses and the ANOVA results, it appears that participants, who score on the liberal end of the FEM Scale, are more likely to be committed to the Women's Movement. This is also true of participants who stated that the Women's Movement has had a specific impact upon their own lives. Participants, who recognized that the Women's Movement has had an impact upon American life, did not necessarily hold liberal attitudes toward women. Participants who attended church most frequently were more likely to express conservative rather than liberal attitudes toward women and the Women's Movement. Finally, the current marital status of participants' natural parents did not seem to have an impact upon

participants' attitudes toward women.

Conclusions

Several interesting results were revealed from this research. Despite the changing status of the "nuclear" middle class family, a majority of the participants came from intact midwestern families. Typically, such midwestern families impart conservative values upon their children. Contrary to this, a majority of this sample characterized themselves as non-religious and generally liberal about women's roles and their views of the Women's Movement. Thus, some of the basic demographics of this sample may have had an impact upon the results. However, this also could indicate a liberal trend in attitudes toward the Women's Movement among rural Midwestern university men and women, lending further support to some past research.

Almost half of both male and female participants felt that the Women's Movement has had an impact upon their lives. The specific aspects of their lives which were affected by this movement were not assessed. However, FEM Scale results suggested that such areas as dating, pre-marital relationships, and job entry issues were probable areas of impact. Few of these midwestern participants felt that they were personally immune to the impact of the Women's Movement. This overall effect was even greater when the impact of the Women's Movement upon American society was assessed.

Attitudes toward women were surprisingly liberal for many of the participants in this study; the Women's Movement would appear to have had a significant impact upon this segment of American society. For those who were unable to state that the Women's Movement has had an impact upon their own lives and upon American life in general, a majority were neutral or

undecided rather than negative or opposed to the movement. Perhaps this indicates an ideological openness to change among participants in this population.

Ten years ago only a small segment of most larger rural university populations were willing to make significant sacrifices to promote the Women's Movement (e.g., go to Washington, D. C. or attend a lecture). Slightly more than half (51%) of the sample in the current study were willing to expend "personal time" to promote or better understand the Women's Movement. This sample expressed an openness and willingness to be a part of socio-political and socio-psychological changes in society.

Although females in this sample were more liberal in their attitudes toward women and more willing to make commitments to the Women's Movement than males, males also indicated a willingness to be participants in this movement. While the research results indicate attitude stability among female college populations, there were also indications of some attitude changes among male college populations.

There appears to be a reliable relationship between church attendance and conservative social values for both males and females. This finding is consistent with past research. Perhaps if the sample had been more traditionally religious, this effect would have been even more pronounced. Participants, who expressed that the Women's Movement has had a personal impact upon their own lives, also indicated that they were more liberal in their attitudes and more willing to make commitments to the Women's Movement. Participants, who were more conservative, expressed the opposite. Thus, attitudes of these college students in the late 1980's regarding religion/conservatism appear to be similar to the attitudes of college students during the past decade.

The conclusion can be made that males and females in this sample hold liberal values and attitudes toward women. It also can be concluded that many of these college-age students would be willing to learn more about the Women's Movement and/or be a part of its promotion on the social-political front. This would appear to have personal and political implications which could be further explored.

Implications

Implications are indicated for persons who work directly with university students. Opportunities must be provided to maximally encourage and promote successful student involvement in psychological, social, and political issues. Such experiences have potential to directly benefit the student in his/her development and in turn to benefit society as well.

Current male/female role perceptions appear to be in concert with the egalitarian trend of society in general. The distinct differentiation between male and female role expectations regarding responsibility (i.e., care of children, providing income, domestic tasks, dating initiative) is gradually diminishing. Clearly defined but often inequitable male/female role expectations historically have been dictated by a primarily male dominated society. However, male students in this study, by expressing support for the Women's Movement, imply a willingness to share customarily male only roles with their female counterparts. Female students likewise indicate a willingness to relinquish total responsibility for customarily female only roles and to assume new responsibilities. University counselors and other faculty and staff, who work directly with these students, need to understand clearly the intensity of the basic conflicts which students encounter daily in their quest for liberalism of male/female values, roles, and expectations. Because of society's rapidly changing male/female role

expectations, many of our current students need help to identify and to clarify their own needs in relation to the needs of others with whom they interact.

In conclusion, male and female students, in this study, expressed liberal attitudes toward women's issues. Both groups seem willing and even eager to become involved in related social or political projects and to promote the Women's Movement. This commonality of interest in values and expectations has potential for healthy interactions between male and female students who struggle to "find themselves" at this age. According to developmental theorists, this is the crucial transition period between adolescence and young adulthood. If university personnel are willing to accept this challenge, direct this energy, and assume appropriate leadership roles, the implications and possible accomplishments are limitless.

References

Almquist, E. M. (1974). Attitudes of college men toward working wives. Vocational Guidance Quarterly, 23, 115-121.

Baker, C., & Annis, L. (1980). Sex role stereotyping and the feminism of education undergraduates. Southern Journal of Educational Research, 14, 79-87.

Blocker, D. H. (1987). The professional counselor. New York: Macmillan Publishing Company.

Casalina, A. , & Abramowitz, S. (1978). Sex differences in students' impressions of a university women's center. Journal of Community Psychology, 6, 147-150.

Erikson, E. H. (1959). Identity and the life cycle: Selected papers. Psychological Issues, Monograph No. 1.

Etaugh, C., & Spandikow, D. B. (1981). Changing attitudes toward women: A longitudinal study of college students. Psychology of Women Quarterly, 5, 591-594.

Ivey, A. E., & Simek-Downing, L. (1980). Counseling and psychotherapy: Skills, theories and practice. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Kammeyer, K. (1962). A comparative study of decision-making in rural communities. Rural Sociology, 27, 294-302.

Kirkpatrick, C. (1936). The construction of a belief pattern scale for measuring attitudes toward feminism. Journal of Social Psychology, 7, 421-437.

Mahoney, E. R. (1980). Religiosity and sexual behavior among college students. The Journal of Sex Research, 16, 97-114.

Naumann, C. E., & McDiarmid, C. G. (1981). Changes in the feminist perspective: From

1970-1980. Paper presented at the 8th Annual Convention of the Association for Women in Psychology, (Boston, MA).

Orcutt, J. D. (1975). The impact of student activism on attitudes toward the female sex role: Longitudinal and cross-sectional perspectives. Social Forces, 54, 382-392.

Orcutt, J. D. & Inmon, R. R. (1974). The impact of student activism on female sex role attitudes: Longitudinal and cross-sectional perspectives. Paper presented at the American Sociological Association Annual Meeting, (Montreal, Canada).

Parelius, A. P. (1975). Change and stability in college women's orientations toward education, family and work. Social Problems, 22, 420-431.

Peevers, B. H. (1979). Male attitudes toward feminism: Possible antecedents and consequences. Paper presented at the meeting of the Western Psychological Association, (San Diego, CA).

Roper, B. S., & Labeff, E. (1977). Sex roles and feminism revisited: An intergenerational attitude comparison. Journal of Marriage & The Family, 39, 113-119.

Rotter, J. (1966). Generalized expectancies for internal control of reinforcement. Psychological Monographs, 80, 1-28.

Rubin, Z, & Peplau, A. (1973). Belief in a just world and reactions to another's lot: A study of participants in the national draft lottery. Journal of Social Issues, 29, 73-93.

Sarup, G. (1976). Gender, authoritarianism, and attitudes toward feminism. Social Behavior & Personality, 4, 57-64.

Singleton, R., & Christiansen, J. (1977). The construct validation of a shortform attitudes toward feminism scale. Sociology & Social Research, 61, 294-303.

Smith, E. R., Ferree, M. M., & Miller, F. D. (1975). A short scale of attitudes toward feminism. Representative Research in Social Psychology, 6, 51-56.

Spence, J. T., & Helmreich, R. (1972). The attitudes toward women scale: An objective instrument to measure attitudes foward the rights and roles of women in contemporary society. Journal Supplement Abstract Service, Catalog of selected documents in psychology, No. 153.

Table 1

Perceived Impact of the Women's Movement

Item: The Women's Movement has had a specific impact upon my own life.

Value Label	Percent
Strongly Agree	8
Agree	31
Neutral	42
Disagree	13
Strongly Disagree	5

N = 159

Item: The Women's Movement has had a specific impact upon American life.

Value Label	Percent
Strongly Agree	30
Agree	50
Neutral	15
Disagree	5
Strongly Disagree	0

N = 159

Perceived Level of Commitment to the Women's Movement

Item: Which of the following would you be willing to do on behalf of the Women's Movement?

Value Label	Percent
Trip to Wash., D. C.	6
Community Work	10
Attend Lecture	35
Sign Petition	30
Unwilling to do any of the above	19

N = 159